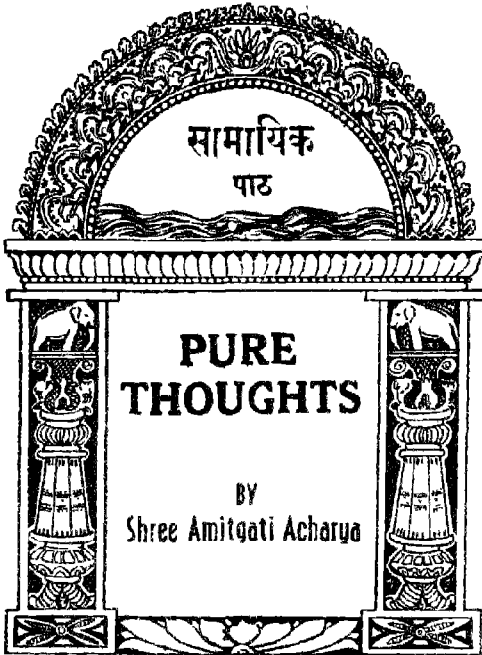
Mittra Mandal Tract No 124

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1070 and Panch Sangrah in 1073 in Masutika-pur. It shows that the Acharya was a learned genius of 11th Century.

This small treatise Bhawana Dwatrin-shatika is a master piece of Jain philosophy. It is enough to make one's heart pure and pious. Its regular study is like a self-purge and self-search and the soul is inspired to go ahead towards holy path, mending its daily-failings. Hence this small piece is very useful to salvation—seekers.

सत्त्वेषु मैत्रीं गुणिषु प्रमोदम्,

क्लिष्टेषु जीवेषु कृपापरत्वम् ।

माध्यस्थभावं विपरीतवृत्तौ,

सदाममात्मा विदधातु देव ॥१॥

हे जिनेन्द्र ! सब जीवन से हो मैत्री भाव हमारे ।

दुःख दर्द पीड़ित प्राणिन पर करुण दया हर बारे ॥

गुणधारी सत्पुरुषन पर हो हर्षित मन अधिकारे ।

तथा प्रेम नहिं द्वेष वहां विपरीत भाव हमारे ॥

O Lord ! make my Self such that I may have love for all beings, joy in the meritorious, unstinted sympathy for the distressed and tolerance towards the perversely inclined.

शरीरतः कर्तुमनन्तशक्तिं,

विभिन्नमात्मानमपास्तदोषम् ।

जिनेन्द्र कोषादिव खड्गयष्टिं,

तव प्रसादेन ममास्तु शक्तिः ॥२॥

हे जिनेन्द्र ! अब भिन्न करन को इस शरीर से आतम ।

जो अनन्त शक्तिधर सुखमय दोषरहित ज्ञानातम ॥

शक्ति प्रगट हो मेरे में अब तव प्रसाद परमातम ।

जैसे खड्ग म्यान से काढ़त अलग होत तिम आतम ॥

2. May Thy grace enable me, O Jinendra, to separate, like the sword- stick from its scabbard, the Self, which is faultless and omni-potent, from the body.

दुःखे सुखे वैरिणि बन्धुवर्गे,

योगे वियोगे भवने वने वा ।

निराकृताशेषममत्वबुद्धेः,

समं मनो मेऽस्तु सदापि नाथ ॥३॥

दुःख सुखों में, शत्रु मित्र में, हो समान मन मेरा ।

वन मन्दिर में, लाभ हानि, में हो समता का डेरा ॥

सर्व जगत के थावर जंगम चेतन जड़ उलझेरा ।

तिन में ममत्व करूं नहिं कबहीं छोड़ूं मेरा तेरा ॥३॥

3. O Lord! may my mind be absolved from all feelings of egotism, be equanimous in pleasure or pain, among friends or foes, in gain or loss, in a mansion or a wilderness.

मुनीश ! लीनाविव कीलिताविव,

स्थिरौ निघाताविव बिम्बिताविव ।

पादौ त्वदीयौ मम तिष्ठतां सदा,

तमोधुनानौ हृदि दीपकाविव ॥४॥

हे मुनीश ! तव ज्ञान मयी चरणो को हिय में ध्याऊं ।

लीन रहें, वे कीलित होवें थिर उनको बिठलाऊं ॥

छाया उनकी रहे सदा सब औगुण नष्ट कराऊं ।

मोह अँधेरा दूर करन को रत्न दीप सम भाऊँ ॥४॥

4. O Reverred of all saints! may Thy feet be ever enshrined in my heart and act as a light in removing all darkness, and may there be nailed, fixed, imaged, absorbed, and immersed.

एकेन्द्रियाद्या यदि देव देहिनः
प्रमादतः संचरता इतस्ततः ।
क्षता विभिन्ना मिलिता निपीड़िता,
तदस्तु मिथ्या दुरनुष्ठितं तदा ॥५॥

एकेन्द्री दोइन्द्री आदिक, पंचेद्री पर्यंता ।
प्राणिन को प्रमादवश होके इत उत में विचरंता ॥
नाश छिन्न दुःखित कीये हों भेले कर कर अन्ता ।
सो सब दुराचारकृत पाप दूर होहु भगवन्ता ॥५॥

5. O Lord! if I have, by carelessly moving hither and thither, destroyed, cut asunder, brought in (incompatible) contact, or otherwise injured, any embodied being possossed of one or more senses, may such wrong action of mine be annulled.

विमुक्तिमार्गप्रतिकूलवर्त्तिना,

मया कषायाक्षवशेन दुर्धिया ।

चारित्रशुद्धेर्यदकारि लोपनं,

तदस्तु मिथ्या मम दुष्कृतं प्रभो ॥६॥

रत्नत्रय मय मोक्षमार्ग से उलटा चल कर मैंने ।
तज विवेक इन्द्रियवश होके अरु कषाय आधीने ॥
सम्यक् व्रत चारित्र शुद्धि में किया लोप हो मैंने ।
सो सब दुष्कृत पाप दूर हों शुद्ध किया मन मैंने ॥६॥

6. Moving away from the path of salvation, if I, overpowered by passions or desire, have foolishly omitted to observe the rules of purity of conduct, may such errors of mine, O Master, be absolved.

विनिन्दनालोचनगर्हणैरहं,

मनोवचःकायकषायनिर्मितम् ।

निहन्मि पापं भवदुःखकारणं,

भिषग्विषं मंत्रगुणैरिवाखिलम् ॥७॥

मन वच कायकषायन के वश जो कुछ पाप किया है !
है संसार दुःख का कारण ऐसा जान लिया है ॥
निन्दा गर्हा आलोचन से ताको दूर किया है ।
चतुर वैद्य जिम मंत्र गुणों से विष संहार किया है ॥७॥

7. By self-reproach, self-censure, and repentance, I destroy sin, which is the cause of worldly troubles, whether it is committed by thought, by word, by body, or through passion, just as a medicine removes poison by its secret virtue.

अतिक्रमं य विमतेर्व्यतिक्रमं,

जिनातिचारं सुचरित्रकर्मणः ।

व्यधादनाचारमपि प्रमादतः,

प्रतिक्रमं तस्य करोमि शुद्धये ॥८॥

मति भ्रष्ट हो हे जिन ! मैंने जो अतिक्रम कर डाला ।
सुआचार कर्म में व्यतिक्रम अतीचार भी डाला ॥
हो प्रमाद आधीन कदाचित् अनाचार कर डाला ।
शुद्ध करण को इन दोषों के प्रतिक्रम कर्म सम्हाला ॥८॥

8. O World-Victor, I perform purificatory expurgation for all such deficiency, deviation, transgression or breach of right conduct, as I may have foolishly comitted through carelessness.

क्षति मनः शुद्धिविधेरतिक्रमं,

व्यतिक्रमं शीलव्रतेर्विलंघनम् ।

प्रभोऽतिचारं विषयेषु वर्त्तनम्,

वदन्त्यनाचारमिहातिशक्तिताम् ॥९॥

मन शुद्धि में हानिकारक जो विकार अतिक्रम है ।
शील स्वभाव उलंघन की मति मो जाना व्यतिक्रम है ॥
विषयों में वर्तन होजाना अतिचार नहि कम है ।
हे स्वच्छंद आसक्त प्रवर्तन अनाचार इक दम है ॥९॥

9. These defects are the defiling of the necessary purity of mind, non -observance of the rules of conduct, indulgence in sensual desires, and an excessive attachment to them.

यदर्थमात्रापदवाक्यहीनम्,

मया प्रमादाद्यदि किञ्चनोक्तम्।

तन्मे क्षमित्वा विदधातु देवी,

सरस्वती केवलबोधलब्धिम्॥१०॥

मात्रा पद अर वाक्यहीन या अर्थहीन वचनों को।

कर प्रमाद बोला हो मैंने दोष सहित वचनों को॥

क्षम्य! क्षम्य! जिन वाणि सरस्वति! शोधो मम वचनों को।

कृपा करो हे मात! दीजिये पूर्ण ज्ञान रतनों को॥१०॥

10. O Goddess of wisdom! Pray, forgive me, if, through inattention, I have uttered anything wanting in meaning, spelling, word, or sense and grant me the boon of knowledge absoulte.

बोधिः समाधिः परिणामशुद्धिः,

स्वात्मोपलब्धिः शिवसौख्यसिद्धिः ।

चिंतामणि चिन्तितवस्तुदाने,

त्वां वंद्यमानस्य ममास्तु देवि ॥११॥

बार बार वंदूं जिन माते तू जीवन सुखदाई ।

मन चिन्तित वस्तु को देवे चिन्तामणि सम भाई ॥

रत्न त्रय अर ज्ञान समाधि शुद्ध भाव इकताई ।

स्वात्मलाभ अर मोक्ष सुखों की सिद्धि दे जिन माई ॥११॥

11. O Goddess, Thou art like the thought-jewel in granting all desired objects. May I, by worshipping Thee, obtain wisdom, control of mind, purity of thought, realization of my own Self and perfect happiness everlasting.

यः स्मर्य्यते सर्व्वमुनीन्द्रवृन्दैः,
यः स्तूयते सर्वनरामरेन्द्रैः ।
यो गीयते वेदपुराणशास्त्रैः,
स देवदेवो हृदये ममास्ताम् ॥१२॥

सर्व साधु यति ऋषि और अनगार जिन्हें सुमरे हैं ।
चक्रधार अर इन्द्र देवगण जिनकी थुति करे हैं ॥
वेद पुराण शास्त्र पाठों में जिनका गान करे हैं ।
सो परम देव ! मम हृदय तिष्ठो तुझ में भाव भरे हैं ॥१२॥

12. May that Lord of Lords be enshrined in my heart, Who is an object of contemplation for hosts of saints, Whom all monarchs praise, to Whom archangels sing hallelujahs, and Who is praised in Vedas, Puranas and Shastras.

यो दर्शनज्ञानसुखस्वभावः,

समस्तसंसारविकारबाह्यः ।

समाधिगम्यः परमात्मसंज्ञः,

स देवदेवो हृदये ममास्ताम् ॥१३॥

सबको देखन जानन वाला सुख स्वभाव सुखकारी ।
सब विकारि भावों से बाहर जिनमें हैं संसारी ॥
ध्यान द्वार अनुभव में आवे परमातम शुचिकारी ।
सो परमदेव मम हृदय तिष्ठो भाव तुम्ही में भारी ॥१३॥

13. May that Lord of Lords be enshrined in my heart, Who in essense is Knowledge, Wisdom, and Happiness, is free from all worldly imperfections, Who is accessible in contemplation, and Who is called the Highest Self.

निषूदते यो भवदुःखजालं,

निरीक्षते यो जगदन्तरालम् ।

योऽन्तर्गतो योगिनिरीक्षणीयः,

स देवदेवो हृदये ममास्ताम् ॥१४॥

सकल दुःख संसारजाल के जिसने दूर किये हैं ।

लोकालोक पदारथ सारे युगपत देख लिये हैं ॥

जो मम भीतर राजत है मुनियों ने जान लिये हैं ।

सो परमदेव मम हृदय तिष्ठो मम रस पान किये हैं ॥१५॥

14. May that Lord of Lords be enshrined in my heart, Who destroys all troubles of the world, Who sees all that is innermost in the Universe Who pervades all, and who is seen by a devotee,

विमुक्तिमार्गप्रतिपादको यो

यो जन्ममृत्युव्यसनाद्व्यतीतः ।

त्रिलोकलोकी विकलोऽकलङ्कः,

स देवदेवो हृदये ममास्ताम् ॥१५॥

मोक्ष मार्ग त्रय रत्न मयी जिसका प्रगटावनहारा ।
जन्म मरण आदि दुःखों से सब दोषों से न्यारा ॥
नहिं शरीर नहिं कलंक कोई लोकालोक निहारा ।
सो परम देव मम हृदय तिष्ठो तुम बिन नहिं निस्तारा ॥१५॥

15. May that Lord of Lords be enshrined in my heart, Who has established the path of salvation, Who has passed beyond the misery of Birth & Death, Who sees the three worlds, and is bodyless and faultless.

क्रोडीकृताशेषशरीरिवर्गाः,

रागादयो यस्य न सन्ति दोषाः ।

निरिन्द्रियो ज्ञानमयोऽनपायः,

स देवदेवो हृदये ममास्तां ॥१६॥

जिनको सब संसारी जीवों ने अपना कर माना है ।

राग द्वेष मोहादिक जिसके दोष नहीं जाना है ॥

इन्द्रिय रहित सदा अविनाशी ज्ञानमयी माना है ।

सो परमदेव मम हृदय तिष्ठो करना कल्याना है ॥१६॥

16. May that Lord of Lords be enshrined in my heart, Who is free from all passion-like defects, tightly holding the class of embodid beings, Who is knowledge absolute, independently of mind and sense organs and is Eternal.

यो व्यापको विश्वजनीनवृत्तिः,
सिद्धो विबुद्धो धुतकर्मबन्धः।
ध्यातो धुनीते सकलं विकारं,
स देवदेवो हृदये ममास्ताम् ॥१७॥

जिसका निर्मल ज्ञान जगत में है व्यापक सुखदाई।
सिद्ध बुद्ध सब कर्म बंध से रहित परम जिन राई॥
जिसका ध्यान किये क्षण क्षण में सब विकार मिट जाई।
सो परमदेव मम हृदय तिष्ठो यही भावना भाई ॥१७॥

17. May that Lord of Lords be enshrined in my heart, Who pervades all for the good of all, is perfect, is all knowing, has destroyed all bonds of Karma, and by contemplating Whom all evil is annihilated.

न स्पृश्यते कर्मकलङ्कदोषैः,
यो ध्वान्तसंघैरिव तिग्मरश्मिः ।
निरञ्जनम् नित्यमनेकमेकं,
तं देवमाप्तं शरणं प्रपद्ये ॥१८॥

कर्म मैल के दोष सकल नहिं जिसे पर्श पाते हैं।
जैसे सूरज की किरणों से तम समूह जाते हैं ॥
नित्य निरंजन एक अनेकी हम मुनिगण ध्याते हैं।
उस परमदेव को अपना लखकर हम शरणा आते हैं ॥१८॥

18. I seek shelter in that Supreme Lord, Who cannot be touched by the contamination of evil Karmas, just as volumes of darkness have no effect on the strong-rayed sun, and Who is stainless, eternal, one and many.

विभासते यत्र मरीचिमाली,

न विद्यमाने भुवनावभासी ।

स्वात्मस्थितं बोधमयप्रकाशं,

तं देवमाप्तं शरणं प्रपद्ये ॥१९॥

जिसमें तापकरण सूरज नहिं ज्ञानमयी जगभासी ।

बोध भानु सुख शांतिकारक शोभ रहा सुखिकामी ॥

अपने आतम में तिष्ठे हैं रहित सकल मल त्रासी ।

उस परमदेव को अपना लखकर शरणाली भवत्रासी ॥१९

19. I seek shelter in that Supreme Lord, Who centred in in His own Self, diffuses the light of wisdom, and illuminates the Universe in a manner that the sun cannot.

विलोक्यमाने सति यत्र विश्वं
विलोक्यते स्पष्टमिदम् विविक्तं म ।
शुद्धं शिवं शान्तमनाद्यनन्तं,
तं देवमाप्तं शरणं प्रपद्ये ॥२०॥

जिसमें देखत ज्ञान दर्श से सकल जगत प्रतिभासे ।
भिन्न भिन्न षट् द्रव्यमयी गुण पर्ययमय समतासे ॥
है शुद्ध शांत शिवरूप अनादि जिन अनंत फटिकासे ।
उस परम देव को अपना लखकर शरणाली सुखभासे ॥२०

20. I seek shelter it that Supreme Lord, having seen whom all Universe becoms clearly and distinctly visible, Who is Pure, Eternal, and-Ever tranquil, is without a beginning and without an end.

येन क्षता मन्मथमानमूर्छा,

विषादनिद्राभयशोकचिन्ता ।

क्षयाऽनलेनेव तरुप्रपञ्च,

स्तं देवमाप्तं शरणम् प्रपद्ये ॥२१॥

जिसने नाश किये मन्मथ अभिमान मूर्छा सारी ।

मन विषाद निद्रा भय शोक रति चिंता दुखकारी ॥

जैसे वृक्ष समूह जलावत वन अग्नि भयकारी ।

उस परमदेवको अपना लखकर शरणाली सुखकारी ॥२१

21. I seek shelter in that Supreme Lord. Who has annihilated sex-desire, pride, delusion, anguish, sleep, fear, sorrow, and anxiety, like a forest burnt up by wild fire.

न संस्तरोऽश्मा न तृणं न मेदिनी,
विधानतो नो फलको विनिर्मितम्।
यतो निरस्ताक्षकषायविद्विषः,
सुधीभिरात्मैव सुनिर्मलो मतः ॥२२॥

है व्यवहार विधान शिला पृथ्वी तृण का संथारा।
निश्चय से नहिं आसन हैं ये इनमें नहि कुछ सारा॥
इन्द्रिय विषय कषाय द्वेष से रहित जो आतम प्यारा।
ज्ञानी जीवों ने गुण लखकर आसन उसे विचारा ॥२२॥

22. Neither a cushion of grass, nor a wooden plank, neither a slab of stone, nor a piece of ground, has been prescribed (for purposes of meditation). That Atma itself which has subdued its foes—passion and sense-desires—has by wise men been said to be the pure seat.

न संस्तरो भद्रसमाधिसाधनं,

न लोकपूजा न च संघमेलनम् ।

यतस्ततोऽध्यात्मरतो भवानिशं,

विमुच्य सर्व्वामपि बाह्यवासनाम् ॥२३॥

नहिं संथारा कारण हैगा निज समाधि का भाई ।

नहिं लोगों से पूजापाना संघ मेल सुखदाई ॥

रात दिवस निज आतम में तू लीन रहो गुणगाई ।

छोड़ सकल भव रूप वासना निज में कर इकताई ॥२३॥

23. No seat, my good friend, is neccessarily essential for attaining communion, and neither world-homage, nor group-meetings are required. Renounce all desire for the external, and be incessantly absorbed in Thy own Self, in every possible way.

न सन्ति बाह्या मम केचनार्था,

भवामि तेषां न कदाचनाहम् ।

इत्थं विनिश्चित्य विमुच्य बाह्यं,

स्वस्थः सदा त्वं भव भद्र मुक्त्यै ॥२४॥

मम आतम बिन सकल पदारथ नहिं मेरे होत हैं ।
मैं भी नहिं उनका होता हूं नहिं वे मुझ होते हैं ॥
ऐसा निश्चय जान छोड़ के बाहर निज टोते हैं ।
उन सम हम नित स्वस्थ रहैं तो मुक्ति कर्म खोते हैं ॥२४॥

24. "No external objects are mine. May I never be theirs". Determine this and break connection with the external, and O good friend, if thou wishest to secure Deliverance, be always centred in Thyself.

आत्मानमात्मन्यविलोक्यमान-

स्त्वं दर्शनज्ञानमयो विशुद्धः

एकाग्रचित्तः खलु यत्र तत्र,

स्थितोपि साधुर्लभते समाधिम् ॥२५॥

निज आतम में आतम देखो है मन परम सुहाई ।

दर्शन ज्ञानमयी अविनाशी परम शुद्ध सुखदाई ॥

चाहे जिसी ठिकाने पर हो हो एकाग्र अधिकाई ।

जो साधु आपे में रहते सच समाधि उन पाई ॥२५॥

25. Thou who seest Thy Self in Thyself is pure, and is faith and knowledge personified. A sage who concentrates his mind, attains communion howsoever situated.

एकः सदा शाश्वतिको ममात्मा,

विनिर्मलः साधिगमस्वभावः ।

बहिर्भवाः सन्त्यपरे समस्ता,

न शाश्वताः कर्मभवाः स्वकीयाः ॥२६॥

मेरा आतम एक सदा अविनाशी गुण सागर है ।

निर्मल केवल ज्ञान मयी सुख पूर्ण अमृतघर है ॥

और सकल जो मुझसे वाहर देहादिक सब पर है ।

नहीं नित्य निज कर्म उदय से बना यह नाटकघर है ॥२६॥

26. My Self is ever One, Eternal, Pure, and All-knowing in its essence. The rest are all outside me, non-eternal, and the results of my actions.

यस्यास्ति नैक्यं वपुषापि सार्द्धं,

तस्यास्ति किं पुत्रकलत्रमित्रैः ।

पृथक्कृते चर्मणि रोमकूपाः

कुतो हि तिष्ठन्ति शरीरमध्ये ॥२७॥

जिसका कुछ भी ऐक्य नही है इस शरीर से भाई ।
तब फिर उसके कैसे होंगे नारी बेटा भाई ॥
मित्र शत्रु नहिं कोई उसका, नहिं संग साथी दाई ।
तन से चमड़ा दूर करे नहिं छिद्र दिखपाई ॥२७॥

27. How can he, who is not one even with his own body, be connected with his son, wife, friends; when the skin is removed from the body, where would the pores remain.

संयोगतो दुःखमनेकभेदं,

यतोऽश्नुते जन्मवने शरीरी ।

ततस्त्रिधासौ परिवर्जनीयो,

यियासुना निर्वृतिमात्मनीनाम् ॥२८॥

पर के संयोगों में पड़ तनधारी बहु दुःख पाया ।

इस संसार महावन भीतर कष्ट भोग अकुलाया ॥

मन वच काया से निश्चयकर सब से मोह छुड़ाया ।

अपने आतम की मुक्ति ने मन में चाव बढ़ाया ॥२८॥

28. Because of this connection, the embodied being experiences sorts of sufferings, in this world -forest. Therfore those who desire Deliverance of their Selves, should avoid this (corporeal contact) in three ways (thought, speech, action.)

सर्वं निराकृत्य विकल्प जालं,

संसारकान्तारनिपातहेतुम् ।

विविक्तमात्मानमवेक्ष्यमाणो,

निलीयसे त्वं परमात्मतत्त्वे ॥२९॥

इस संसार महावन भीतर पटकन के जो कारण ।

सर्व विकल्प जाल रागादिक छोड़ो सर्व निवारण ॥

रे मन ! मेरे देख आत्म को भिन्न परम सुखकारण ।

लीन हो परमातम माही जो भव ताप निवारण ॥२९॥

29. In order to destroy the dreary world-forest, liberate Thyself from all trammels of doubt. Realise Thyself as distinct, and be transformed in the Highest Self.

स्वयं कृतं कर्म यदात्मना पुरा,

फलं तदीयं लभते शुभाशुभम् ।

परेण दत्तं यदि लभ्यते स्फुटं,

स्वयंकृतं कर्म निरर्थकं तदा ॥३०॥

पूर्व काल में कर्मबन्ध जैसा आतम ने कीना ।

तैसा ही सुख दुख फल पावे होवे मरना जीना ॥

पर का दीया यदि सुख दुख को पावे बात सही ना ।

अपना किया निरर्थक होवे सों होवे कबहू ना ॥३०॥

30. Whatever Karmas you have performed previously, you experience their results, whether good or evil. If what you experience is caused by another, then the Karmas you have performed have clearly been of no avail.

निजार्जितं कर्म विहाय देहिनो,

न कोपि कस्यापि ददाति किंचन ।

विचारयन्नेवमनन्यमानसः,

परो ददातीति विमुच्य शेमुषीम् ॥३१॥

अपने ही बांधे कर्मों के फल को जिय पाते हैं ।

कोई कोई को देता नाहीं ऋषि गण इम गाते हैं ॥

कर विचार ऐसा दृढ़ मन से जो आतम ध्याते हैं ।

पर देता सुख दुख यह बुद्धि नहिं चित में लाते हैं ॥३१॥

31. "Expect the self-gathered Karmas of the dweller in the body, no one else gives anything to any one." Think of this with a concentrated mind, and give up the idea that there is another who gives.

यैः परमात्माऽमितगतिवन्द्यः,

सर्वविविक्तो भृशमनवद्यः ।

शश्वदधीते मनसि लभन्ते,

मुक्तिनिकेतं विभववरं ते ॥३२॥

जो परमातम सर्व दोष से रहित भिन्न सब से है ।

अमिति गति आचारज बंदे मन में ध्यान करे है ॥

जो कोई नित ध्यावे मन में अनुभव सार करे है ।

श्रेष्ठ मोक्ष लक्ष्मी को पाता आनन्द ज्ञान भरे है ॥३२॥

32: Perons, who continually mediate upon the Highest Self, Who is revered by Amitgati, Who is distinct from everything, and Who is perfctly pure, attain the Supreme Bliss which abides in Liberation.

इति द्वात्रिंशतावृत्तैः,

परमात्मानमीक्षते ।

योऽनन्यगतचेतस्को,

यात्यसौ पदमव्ययम् ॥३२॥

इन बत्तीस पदन से जो कोई परमातम ध्याते हैं ।

मन को कर एकाग्र स्वात्म में अव्यय पद पाते हैं ॥

सुख सागर वर्द्धन के कारण सत अनुभव लाते हैं ।

साची सामायिक को पाकर भवदधि तर जाते हैं ॥३२॥

Whoever meditates upon the Highest Self (Paramaatmaa) by (dwelling inwardly) on these 32 verses, with his mind exclusivly fixed, attains the Highest Status (Param-pada).

PRAYER

Prayer is analysable into the following factors, namely :

(i) Whom to ask from ?
(ii) Who is to ask ?
(iii) What is to be asked ? and
(iv) how to ask ?.

(*i*) **Whom to ask from ?** There is no other God to grant a prayer except the one that is within, and it is this inner Divinity that is the real grantor of wishes. For the rule with Life is that it is affected by beliefs, so that whatever it believes it becomes.

(*ii*) **Who is to ask or pray ?** The real granter of wishes being the inner God, only he who is a 'devotee' of His is entitled to pray to Him. As for others who do not do His will, they are hypocrites and workers in iniquity; they know not their God, and cannot have their wants attended to. Right Faith, Right Knowledge and Right Conduct are indispensable for prayer; it is in vain for anyone else to pray.

(*iii*) **What is to be asked for in prayer ?**

1. Repentance for past faults,

2. Resolving to refrain from sinning in the future,
3. renunciation of personal likes and dislikes,
4. Praise of the divine attributes of the Holy *Tirthamkaras*, who are models of perfection for us to copy.
5. Adoration of any particular *Tirthamkara*, whose biography is to be taken as furnishing inspiration for our own soul, the Perfect One having risen to the supreme status of Divinity from the ordinary position of a sinful soul, and
6. Withdrawal of attention from the body and its being directed towards the soul.

Of these limbs of the samayika, the first two aim at the elimination of sin, the third is directed at the development of the spirit of dispassion, the fourth at impressing the mind with the divinity of Life and the heights of glory to which a soul may attain, the fifth at securing speedy deliverance from evil by following in the

footsteps of a Living Example, and the sixth, at the correction of the error of the body being taken for the man as well as the subjugation of the flesh.

The term prayer is a misnomer with reference to these so-called prayer formulas and texts, and it was never understood in the ancient days to be a supplication to and external deity for boons.

(*iv*) **How to pray ?** Daily meditation must combine all those eleements which are necessary for the increase of faith, merit and dispassion. *Faith* increases by impressing the mind with the divinity of the soul and by reading, with respect and reverence, of the lives of those who have attained to divinity. Merit is obtained by refraining from sin, i. e., by confession and repentance; and dispassion is acquired by the elimination of *raga* (attachment) and *dvesha* (aversion) and by the mortification of the flesh.

All these points have been kept in view in the *samayika patha* by Saint Amitgati, which is really a beautiful composition from a literary point of view.